

M1594  
Tuesday, May 27, 1969  
San Francisco  
Group II

Mr. Nyland: So, this is the first meeting for this week—tomorrow, Thursday, and Friday. Friday, Saturday—we go home. I'm not going to Los Angeles; because I think it is better that if Los Angeles, being a small Group, wants to come up here, it is better instead of having about sixty people go down there. Moreover, I'm anxious to get back to the Barn. It's not that they cannot live without me, but I think it is necessary to help to put a few things straight.

As far as tomorrow is concerned, we're living in a state of confusion. There's still trouble in Berkeley. There is a strike on the campus of Santa Cruz which is supposed to end today, if it doesn't and extends till tomorrow or later and perhaps in connection with Memorial Day and all kind of rumors that exist, it might affect our plans. If so, we will know tomorrow if it is right to go or not. So before you go, please check first that ... that there is something going on as far as we are concerned, and make sure.

I think it is necessary to understand, also, the question of Work in relation to disturbances. This particular time—starting already in April and extending probably until the middle of June—many predictions have been made about this time, especially on the West Coast. Once it was a consideration—should I go. The question of Work always enters into any kind of a experience you have in ordinary life. When Cayce and some of the others talk about earthquakes, it may not be the Earth. I'm afraid that if one sees it in a little different, esoteric light, that the Earth may be represented by the body of different people, and that they in their personality will become disturbed; so that the quake, or whatever is predicted, may take the form of a general disturbance of a certain section of humanity at a certain place. I think we are at the present time in that kind of a state. I think there are many things happening which are not so easily explained. And one says there is an 'atmosphere' created of some kind—of course to which we, then, become subject

and which influences us—and in that we are disturbed, that is the quaking part of our body.

How to deal with it is another question. Unconscious people have to live through it and see whatever is the effect on them, and to make the best of it. Conscious people, when they are interested in Work have a possibility of doing something about it. You must understand what the influences of Work is on a person who lives, in daily life, unconsciously until the time that he comes in contact with the ideas of this kind. Of course, in the beginning as curiosity it might be interesting, after some time the interest disappears a little and there are certain facts that become known to him and his particular world enlarges. he also sees much more of himself; gradually, as much as he can stand; not too much at once because this kind of a development is not meant to kill people, it is meant to help to Wake them Up. It is meant as a result of the necessity of an evolutionary process in which some people can start to understand what is meant by their own life, and, then, take measures in order to apply the ideas of what is really needed for them to free themselves from the conditions of Earth.

If they become interested in that they are in the current of evolution, the opposite is that they are in the current of involution. For a Man on Earth it means that as he stays and is born here and has to live, he is subject to laws of crystallizations; as if that what is the Earth gradually starts to crystallize at a certain point which was assigned to it on the Cosmic Ray, and this affects everyone who lives here. And particularly when the Earth happens to be at a certain place which is important in the involutionary process for the proceeding further until Anulios, which is the growing end of such a Ray; that the Earth has to fulfill a certain place of stability connecting, as it were, that what is ‘Above’—or rather, that where it came from—and that where it has to go. The ‘Sol-La-Si’ as coming from ‘Si’ of the Sun Absolute, ends its triad in ‘Sol’ and reaches our solar system, and it is in this particular solar system that the changes are taking place when the process is of ... is an involutionary one coming as you may ... might say ‘from Above’ and wanting to grow in the direction of further Infinity which, in the sense in which the direction is, becomes Negative Absolute. And the Earth happens to be at the ‘Fa’ of that Octave, and humanity as a whole—and the possibilities for humanity to try, even, to live in accordance with that—is the ‘Fa’-condition, and their feeling and emotional states.

The ‘Fa’-bridge is made up of emotional energy; and coming from the Sun and reaching the Earth, that particular bridge is our emotional possibility which, going one way or the other always will affect us in an emotional sense. And that is exactly the place where it hits us when

we are subject to conditions of the Earth. That what takes place after 'Fa' has been passed in an involutionary sense, is simply that the Earth you might say becomes 'Mi' and that what is the Moon becomes 'Re,' that what is Anulios becomes 'Do.' And it is that growing end towards the furthering in an involutionary sense of another Octave, which at the time when it reaches 'Do' breaks up into the Octave which is below it. For that reason Mankind has a very special place and also very special functions to fulfill; and when it considers this process, of which it is now a part unconsciously—and where it cannot get out of because it happens to be a law of the Ray of Creation—it is then up to Mankind in some places. Not everybody, but some who can understand this involutionary law, which binds them, and then tries to put within themselves a certain counteracting law which they call 'evolution.'

The simple reason for doing this individually is to try to create a catalyzer for oneself without having to be dependent on the movement of the Earth itself. Because the Earth as an unfortunate planet is also interested in further growth against that what is now involutionary, and wishes to develop and become a real planet in an evolutionary sense; so that then the fulfillment of the Ray of Creation simply meant that that what Anulios is as growing end has also fulfilled its purpose in creating another 'body,' you might say, on the other side of Anulios; so that Anulios, then, itself will start to take on the functions of the Moon, and the Moon will take on the functions of the Earth as an unfortunate planet, and the Earth will take on the functions of all planets as we know them. Mankind is, in that, in exactly that kind of a state; and not being able to wait until the Earth gets to the proper place simply because of certain developments on Earth, that Man, now, has a much shorter life span. Man himself, if he realizes this knows that he has to do something with his life and he has to introduce, also into his life, a catalyzer so as to become independent of the Earth and then go on with himself in the direction of the Sun.

That what is the direction of the Sun for a Man is, within himself, a replica of the solar system as it is outside; and that therefore the development of Man in order to free himself from Earth has to be in the development which involves his inner life, and has to come to the point of his inner life of that what makes his inner life really alive, and that we call 'Magnetic Center.'

So when the Earth has to have disturbances because it is in a certain growing pain to develop and become a planet, all Mankind is affected. And the way it is affecting them is the realization of they, as Mankind—and each person individually being a part of the total crystallization which took place when the Earth was stationary in the Ray of Creation—each

person becoming ... began to crystallize gradually. And it is that kind of a position where, at the time when Mankind started to live on Earth they were 'warned,' as it were, that they were going to be crystallized, and in order to take away that kind of a knowledge the higher forces provided a certain means so that Mankind would not see what was actually taking place.

At that time, Kundabuffer was created in order to protect them. Because, if they had known and if they had realized that that was actually taking place and that that was the reason for them to be created on Earth, the Earth would not have any Mankind because each person would not submit to that kind of a usage. But when they didn't know it, it didn't matter anymore and after some time—when generation after generation started to live and gradually the Kundabuffer started to become inherently associated with the next generation, and that because of the condition of Kundabuffer actually as an organ functioning, creating in the atmosphere of the Earth a certain condition—it was not necessary anymore to continue to create it because one could be dependent that each generation would be just as much asleep as the previous one.

That's why Gurdjieff talks about the 'consequences' of the organ Kundabuffer, and also that that means that there is, really, a freedom without knowing it; and that Man when he wishes to develop first has to understand that it *looks* only that he is bound, that in reality he is free. And the knowledge for his freedom can only come gradually; because he has been exposed too long to the conditions of the consequences of the organ Kundabuffer so that it is everywhere, and each human being remaining unconscious will persist in that little old wives' tale that a Man is bound to remain what he is.

That is always the question with disturbances which always mean that one does not know exactly why they take place; and for that reason one cannot assign any particular cause to them, or even one cannot see the consequences of that kind of a disturbance. All one knows is that one is affected, and when one is affected it is then a question "What will I do." Then one says "Work on yourself," and there is a tremendous danger. Because Work starts with curiosity, after some time it becomes despair. Because Work has two functions; it is a destroyer and it is also a creator, and those two are combined in the concept of Work. That is why many people will not understand it quite; because they will hope for something that almost immediately should be created and they don't know why it is necessary that so much destruction has to go on first, and that is why many will shy away from it when it becomes a little difficult to cope with the laws of Objectivity.

One must understand this—particularly the destructive element. One lives on Earth and is conditioned. One lives unconsciously and takes in many things which are not truthful. One makes adjustments in order to live on Earth in the conditions in which we happen to be and which bind us, and Mother Earth tells us that that is the end of it and therefore you may as well make yourself at home. A person who Works will not be at home anymore in the old atmosphere. It is something that starts in a youth and when he or she is affected by the conditions in which they have lived, and whatever may be their particular configuration; so that they look at that what are their experiences in one way or another, sooner or later all of them will have to face the fact that that was for them a beautiful time sometimes—or, perhaps, already a little disturbing—but then that will even fall away much more than before, and there is a time that they will feel lost, extremely lost because not enough as yet has been developed of a Sun nature to counteract the effects of the Earth. And losing this—losing, you might say, one's 'innocence,' losing that what is in early youth the beautiful thing of hoping and believing actually that all things are possible—that gradually the realization becomes closer and closer; without wishing it and finally having to adapt it, that things are not the way one always has seen them. And that for that reason it's not so easy to make oneself at home a little bit longer. One holds on for a long time to the old ideas that you don't want to give this up or that up, and this is the destruction that takes place when Objectivity enters into a subjective life.

It's necessary to see that this destruction is the same phase as what is construction. It's only a turning a little bit in the direction where it ought to go, and the more a Man in the midst of his destruction in which you might say his house is 'burned down' and he's looking for another house; and he is, of course, disturbed and he doesn't know which way to turn and he says "I wished I could have another house," and all the houses around him do not particularly appeal; because his old house was destroyed in a certain surrounding with all the associations connected with it, and now he has to give all of it up because he has to start a new life somewhere else, and for that he has to carry out a certain research in different directions maybe where perhaps there may be something that is suitable for him and his family and all his responsibilities.

One starts to realize gradually that there are more responsibilities than one wants to take when one is youthful; that there are much more laid upon one and that there is much more that has been covered, that when it is now uncovered one sees the reality of oneself and sometimes it's extremely difficult to live with it, it is sometimes so difficult that one doesn't see one's own

life anymore and sometimes one has moments of great despair

And still, Work is the only way out. Because if one is first living in unconsciousness and gradually lets certain things take place which in the end must yield a very definite result of being able to free oneself from the Earth, that during the period in which one loosens up certain things and is not further interested and becomes even bored by what one has to do and there is not as yet sufficient to live in another kind of a house because all the furniture also has been burnt up, it takes some time to construct a home.

This particular period is, for the Earth at the present time, the real Earth—the reason why it now is suffering—and this is the reason why we are suffering. And it is, now, in this destruction that one recognizes the conditions of the Earth. The destruction gives one actually the reality of what is the body with all the different manifestations and adaptations and rationalization processes of the mind—all the different forms of conditioning which also are very nice to use as any kind of an excuse, all kind of reasoning that takes place without wishing to blame oneself and always to look for conditions or other people who have affected one—and not realizing that is a result of more knowledge which has been added to oneself, and which knowledge as yet is in a transitory state of becoming understanding.

Too much knowledge of that kind is very harmful and destructive, and it is a slow process to make out of such knowledge an understanding for oneself. Because the reason for understanding that it could exist can only come through an experience, and the knowledge that is there is overwhelming and one does not know what to do with it. And each day many other things are added to it in one's life, and the more one tries to Work the worse it becomes because the more ... I cannot place what the results are, and I see things and I'm not as yet prepared to see what I *have* to see.

I think there is a certain point of that kind of despair where it turns around and then one turns towards the Sun. And it is this particular point one has to get over in order to give Work the real value. Not only what it deserves, but what is inherent in Work; and what it then will give is the possibility of a new home, and also that what can take place either in a Kesdjanian or in a Soul body is gradually that one uses whatever have been the experiences of an unconscious life, and then goes in the direction of wishing to become Conscious, and gradually hopes that the 'I' will start to function in a very sound way. But also progressing extremely slowly; and sometimes much too slow and it taxes our patience, and sometimes one says, "I cannot wait."

This is the reason why Beelzebub was banned from Karatas. He just couldn't wait. He had to tell God what was wrong with the world and he told it prematurely, and this God cannot tolerate. If we assume that we know too soon, God will not tolerate it. If we assume many things that we already believe in and that we become impatient, the little 'I' will disappear; which is the same as that we are abandoned and sent to a very remote little corner of the universe.

The process of Work is sometimes extremely strange, and it is that kind of patience that sometimes one does not want to have. Because one expects of a catalyst that it will do Work much quicker than it is able; how much of such a catalyst has to be there, what the conditions are for oneself to apply Work in, the knowledge that one should have of what one can expect and, gradually, the realization of what are actually the drawbacks or the obstacles or the bondage which has tied us to Earth—and all those are unknown quantities for anyone who starts out on the road towards Objectivity. Because he leaves the Earth and all the familiar things, and gradually even if he is adventurous he will come to a state in which he will feel extremely alone. Not lonely, but lonesome; because he has to Work and he knows he must, and no one can help him because no one will be there; and even those who might be there, they don't understand one. They don't know. They know for themselves, perhaps ... and it is only because each person has his own God and each person has his own 'I'; and the 'I's may be similar but they are not alike.

When I have a God in my life and it is based on concepts of my inner existence ... and the way I visualize or the way I create such a concept, even if I don't want to visualize it I give it some kind of an entity, and I give it substance. Because I think that God has to have this kind of an entity, and at some times I may even wish that I could touch it or whatever form I want to use for it in order to make it, let's say more 'understandable' for myself; that I say this is *my* God, the way I create it—a little higher than I am—because it has to be attributes which are not of this Earth. I can call it *my* Heaven for a little while, I know well enough it is limited. Those are the little Gods of Olympus. They play around. They do all kind of things and they are to some extent a little bit more Godlike and they are away from the Earth because they live on a mountain, but they have all the different attributes of good, nice, kind people. *Valhalla* in Norwegian literature is exactly the same. But there is always one God who is above. '*Ho Theos*' as the Greeks would call it; that what is the type of Absolute which at times cannot even be pronounced or put in any form and Who can never be touched, and even the thought about such entity cannot often be tolerated, because it may destroy oneself even thinking about it.

This is the problem: That one has to come, in Work, for further understanding with each other, to the level where the 'I's become similar and gradually become the same. When they become the same there are concepts, in a Man with his 'I', of Infinity. It is a point in which the form is understood as form, and where he realizes that that what is life *in* this form is an absolute kind of entity which, then, during the time of the form I'm fooled to believe that *that* is reality because the form for me prevents me from experiencing that what is within. It's the same—with myself—with each person: I try to figure out what it is—my inner life—I do not know. I go from outside towards the inner, towards essence; towards a little deeper if I dare; towards that what I would like to find within myself, I want to find that what is indestructible. Because, I don't want even Work to touch that. I don't want my Work to touch that what is my life. It's quite all right to let it touch what I know as a form of manifestations. I don't mind if the knowledge that I gain and based, then, on an understanding of the reality of it that then I say "Yes, Work can help me to know a little bit about me," but it's not my aim to stick around with manifestations only. It's only a steppingstone towards the building of this 'I' and when this 'I' starts to function.

You see, the 'I' also has its own Octave of development. It has its own 'Do.' It is the point in which my wish for having something become Aware of me is struck, and that is the 'Do' of the beginning of my 'I'. And of course it is just a 'Do', it's only the beginning; it has in it potentialities, but the potentialities can only be fed by the continuation of my wish, and when I continue to wish as well as I can ... or if I am wise enough to apply such a wish in conditions that it could become most efficient, that I will not lose either too much time or energy but that I'm constantly engaged in that kind of a process of making this wish a reality of a moment in which then in that moment this 'I' can exist, and then I hope that that 'I' could continue in subsequent moments, continue to remain as 'I'.

There are two ways by which this 'I' can start to function. One is the continuation of moments which might be the intensity of the wish for Awareness. The other is the wish that what could continue as a wish for the existence of my 'I' in creating it, could last long enough so that the 'I' can grow up. Because I have to assume that that must take place. Because there is a contradiction; and when I say an 'I' Observes me and is Impartial to me—for that one moment there is a 'realization,' I say, of the existence of myself—*how* can such a fact be of use to me in my memory; because there's no judgment connected with it and there is even no valuation, and

all it is, is a fact registered; an Objective fact, but all it says: "You exist."

You see, I have to get around that. Because I don't know how this 'I' can continue to function and give me real information that is of use to me, so I have to assume that it might be possible at times to extend the moment; and in that moment there will be different ways by which whatever is Observed as an object starts to work in a certain way *on my 'I'*, and then the 'I' will receive the condition in which that what is the object happens to exist.

If it happens to move it becomes registered in my 'I' that that what is ... was accepted as existing is now moving, *this* is one process: Of the continuation through time—or I would call it, now, through 'Infinity'—by deepening the moment. The other, which is much more reliable, is the continuation of 'I' in its growth; because the growing of 'I' gradually becomes an entity with its own properties, and that then what starts to develop gradually in 'I' is also the ability to realize that that, what is first the acceptance of myself, is the result of a certain form of feeling or a thought in an unconscious way, and that the registration of myself—now in an Objective sense and continuing with remaining Impartial—now produces in my 'I', which is a mental functioning, that what is a fact connected with that what is the state of the fact in which it happened to be. And this is of use to me because now such a fact, from 'I' through ordinary mental processes is registered and put into my memory. And when it is in memory in its totality—realizing then that that what is being Observed is, you might say an 'unconscious' human being behaving in a certain way with motivations belonging to unconsciousness, with thoughts and feelings which are unconscious—then there is a reality to the absoluteness of that kind of fact which becomes a string of facts representing my behavior on Earth.

And this you have to realize: That that will take time. That is why in the beginning the flashes are only momentarily subject to a moment, but when gradually with the continued effort there is a possibility of the sustenance and maintenance of that what is my 'I' existing; and then continuing to register that what happens to be Observed by 'I', that then this question of partiality is eliminated and that what then I called 'Impartiality' of such facts and the time element being eliminated because of Simultaneity, that then gradually there is a definite image in my mind which is, then, what I am but seen completely from the standpoint of Objectivity.

This process of 'I', when it takes place in accordance with its own Octave, goes through three stages before it becomes permanent. Because the 'I' being Conscious and wishing to Observe and receive facts, the facts will only be affirmed for 'I' when it returns to the body and

on the spot is present to that what is taking place in an unconscious manner. This we call simply 'Participation' in the processes of unconsciousness; and 'I' being Conscious at birth and growing in continuation of Consciousness by being fed with facts which are recorded in an Impartial and Simultaneous manner, this 'I,' now returning to Earth to be present to my manifestations, starts to realize that the manifestations are the result of a feeling and a thought, and this is how 'I' now continues to acquire further knowledge.

I call it now 'knowledge,' because they are still the facts of the existence of myself. 'I', however, as it grows and is, in Participation, able to keep its own Consciousness in the presence of my personality ... unconscious state, will now wish this personality to have as many possibilities of manifestation as it is capable of in the framework of the poss ... of the personality itself. This we call the third step. It is the 'Mi' of the little Octave of development of 'I'. One calls it 'Experiment'—that is, the testing out—of 'I' in a variety of different conditions within the possibility of the personality. But, not as yet used by the personality. Because in the process of unconsciousness Man has eliminated a great deal of potential possibilities for him even in an unconscious way, and it is now that 'I' wants this personality to be as full-rounded as it can be made.

The reason for that, again, is obvious: Because you might say that 'I' in the Experimental stage tries to 'groom' the personality for the possibility of a change, and for that it wants this personality to be as complete as possible. The change that 'I' has in mind for 'It', is the changeover from a personality to become an Individuality. An Individuality for Man is permanent, his personality will die; and for that reason 'I', being interested in a similar kind of growth, wants, now, this personality to become One in the triad in order to go over into the next one which for personality is permanent, and in the process of that attempt 'I' crosses its own bridge of 'Fa.'

This growth of 'I' becomes identical to the formation of an intellectual body, and it is that ... I call it a 'Fa' 'bridge.' Because the Work that 'I' has to do is to look at this personality; in what respect after Participation and Experimentation have been you might say 'fulfilled, what can now happen if this personality should become an Individual. For that it has to go through a certain process, a process not only of testing but the process which comes to the same kind of essential quality as fusion; in which the first triad now has to become One to overbridge in order to go over into the 'Sol-La-Si,' and in this process of fusion that what is still to be eliminated is

eliminated ... almost as if one fuses or melts a metal, that what is the dross will come on top as impurity and can be skimmed off. 'I' is instrumental in the creation of such conditions for the personality; and we call them 'Intentional Suffering' created for the purpose of a Man to assert his Conscious Labor in order to overcome such difficulties, created intentionally solely for the purpose of affirming his 'I'. It is that process, of course, that requires an enormous amount of energy. It has to be guided by 'I,' and it ... the energy has to be furnished by something that can be destroyed.

The process of destroying and building continues regardless of where one is. The process that is now the destroying factor—or which, because of destruction will give energy available for overbridging the 'Fa' both of intellect and of the 'I' itself—is furnished by a condition which first has been created by Man in the formation of his emotional body. I've compared emotional body very often with an outside scaffold connecting two buildings, one on top of the other as represented by two Octaves; where that what is taking place in building the scaffold, where it starts at the center or the middle of the first building and ends at the middle of the second building, thereby reinforcing both and also indicating the direction in which the second Octave has to go.

The direction of Man always has to be towards the Sun Absolute. For the time being, he chooses the ordinary Sun. He chooses his head as Consciousness and he needs a scaffold which is his Conscience, and this Man has to build himself for two purposes. One is for the formation of an outlet of his emotional energies on an ordinary scale of Earth; and the second: To become functional in the building of that what is necessary of an intellectual body.

[Aside: What happened (noisy tape recorder).]

This Kesdjanian body as an emotional entity and formed by the Aspiration and Inspiration of Man—that is, the Aspiration towards a wish to go towards His Endlessness, and the Inspiration which means the reforming within himself of his inner life to be adjusted to the possibility of meeting conditions as they might be presented to him—will give him the 'Sol-La' of his first Kesdjanian body.

That is the first ... I would say the first 'created' body by Man. That what Man should start to form in that particular process, is that the Inspiration and Aspiration will *only* lead to the possibility of fulfillment when Man starts to grow; and then, having all these ideas about the possibility of further development within himself and not being entirely clear ... because the

Consciousness is not helping at that point; the Consciousness is so engaged in the possibility of remaining Conscious in the Experimental form that the 'Si' of the Octave of Kesdjan is not sufficiently fed by Consciousness, and all it can be fed by is the Aspiration and Inspiration of the emotional body itself. And this accumulates gradually in the 'Si' note, and the 'Si' note is the contemplation of that what has gone on before and that what might be expected of the future.

That is why we call it 'Silence.' It is Man in which he really comes to himself, to his essential qualities; not as yet to his Magnetic Center, but in which he dares to see the situation as it is and the facts which have been given to him as they really are. It is the first time that Man will want to dare to face the truth about himself and about conditions as they are around him and to find out, in truth, the particular place he has to occupy in the solar system perhaps—if he thinks and if he feels deeply enough of the particular place he has to occupy in the universe. It is the time, in this 'Si-Do,' where a Man becomes acquainted with the presence of God. It is then that gradually this question of form is resolved; in which he then can realize that Infinity can exist without form, in which then his Aspiration and Inspiration can help him to assure him that in this Silence something can be found.

When this is found and gradually the 'Si-Do' can be overbridged—that is, that what is Kesdjan can be finished for the purpose of the house which is built as Soul—in that realization of the willingness to be sacrificed, it is the sacrifice of one's Conscience for the sake of Consciousness. It is the reality of the relationship between the two; in which that what is Conscience becomes negative regarding the positivity of Consciousness; in which, then, that what can be used as energy accumulated in the Kesdjanian body as 'Si-Do,' instead of destroying it, is now turned toward the direction for further growth of the Soul body. And it is this energy that the 'I', in its development of its own and the development of the intellectual body, will use for the creation of conditions of suffering.

It is exactly that quantity of emotional energy that will make a Man suffer. Because it will reach him at the time when the conditions have been created and *all* he needed is the force, the willingness to submit to such conditions. And that is furnished by the emotional energy which comes, you might say, then as a 'free gift': Upon the command of God being then present to that what is Kesdjanian body, and saying to it "It is right that you as a scaffold now will be broken off; because you have done your work and you then, now in that attempt can die and be destroyed by giving, as heritage, that what is the culmination of your own life to that what should

continue as a Soul."

This is the picture of Man as he continues to Work. And, it does not matter very much at what particular place one Works. What matters is that one has a clear concept of the magnitude of this kind of Work, and, having this, it is able then to overcome all destruction that has taken place before. There has to be a compensation for the willingness, you must almost ... you might almost say, of being 'destroyed' in one's manifestations, of having to suffer in a very ordinary, unconscious way of losing certain things. One calls it, in an unconscious state, one's 'life,' and it looks as if life for a little while is lost; and it is only because of this losing of one's life in the ordinary form of unconsciousness—and of no particular use to one than only a continuation of life on Earth—that then Man in losing will find life as it should have been for him already when he was born.

When he finds it, he is at that point in which finiteness goes over into Infinity. It is at the point of Conscious Labor where the forms gradually disappear. It is at that point where gradually the coating of Man become transparent. It is at that point where he starts to realize that his little God is really part-and-parcel of the totality of all life. It's a very important point in the Man's ... in a Man's life. That is why it happens to be at the point '9' of the Enneagram. That is really where Man enters into a new spiral. Even if the formation of 'Sol-La-Si' seems to belong to the fulfillment of his intellectual body, it is that overlapping which enables a Man to go over from self-Consciousness into Cosmic Consciousness. And it is the point of '9' in which the 'Fa' starts to realize that something else is still at stake, and that *all* of this development from unconsciousness to self-Consciousness was only preparation for something in which Man, then, will find his proper place in relation to his Endlessness.

I talk about these things simply; not for the sake of theory, I talk about it to give an aspect and a certain depth and a certain desire to see how much still can be expected and what actually in its totality ... and with which totality then can be compared a little temporary period of feeling a little bit suffering because one has lost so much. That what one will gain is tenfold ... ten thousand times more worth than that what one has to give up. It is a growth in which that what is destroyed is simply replaced by a form of life which not only is more permanent, but has much more value in itself. When a Man is at a point of wanting to give up a little bit—or thinks that he already has done too much, or perhaps even believes that that what has happened was too much already; or that he feels terrible and in 'despair,' I've said, of that what really appeals to him and

everything that used to be an old little prop has been taken away, an interest in life has waned almost to the point of not wishing to continue—such a Man must remember that it is just a little bit of a step further to go over into a realization of permanency linked up with Infinity, and that that what is now involutionary processes and the destruction of it is exactly the means by which evolution can take hold.

I would not say that the more destruction the easier it will take hold, but destruction must take place in each Man. There's no use comparing yourself with others and saying *they* have to destroy more than I, because you don't know. Only the person himself will know how much. Only the person himself when he is in despair will know if he has strength to continue, and only a person in despair will ask God to help him. The despair is in the Kestdjanian body. The despair is in the contemplation at 'Si-Do.' The despair is like a forced Silence for a Man. In that sense he is forced by Nature to come to himself, he is forced to consider conditions as they are. It is the one way by which Mother Nature will be both kind and also cold; because She gives a Man an opportunity to see, and secretly She hopes that he won't see.

This is the process of Silence: In which one contemplates, and weighs, and puts together this and that—all the accumulated evidence of an absolute world within oneself in which one could live, and all the accumulated data partly destroyed by that kind of fire of scrutiny—in which one then starts to realize what is left for me on one side *or* which is the road I should take for further adventure. That is important in a Man's life. When that comes, be very happy that it does come. It means that a great deal already has been destroyed. It means that the bondage is gradually loosening up. It is not at all to *be* despairing. It is something that should be taken as a sign, a certain form of symbolism of progress; of realizing that one has come to a very difficult point and in which, then, at that point Work will turn around and will make a Man face Mecca.

You see, one must in one's life realize that all the different aspects of your mind—facets, the different little bits of thoughts and the different ways one has experiences, the different kind of feelings and the turning of one's feelings towards the outside world and constantly showing perhaps a little different kind of one's feeling or a little bit ... a little bit of a different kind of a window through which one looks out—that all of that is a means, when it once is recognized that they exist in their mechanical way, can help a Man to look for that what is permanent, through which he can look at any time and it will always be the same.

The realization that everything has dropped away will make a person wish to find what is

permanent, and the opportunity in despair is to turn around until you find the direction of the Sun. I say 'Mecca' because it is a religious concept, and also those who are Mohammedans, they do that kind of thing in their daily life. We Christians are utterly stupid, we don't even know what the religion would mean in one's life; because the Bible is so far away from us and we don't want to read it anymore, and even if we do we take it literally and then become narrow-minded ... or we don't want to take it because we say it's too difficult.

Gurdjieff's book is something that has to be elucidated for one; to know that *in* that the man represented himself as a human being also living on Earth, in which book is exemplified his own life. And the more you see and the more perhaps you can read about Gurdjieff as a man in his behavior with the people who happened to be around him—some for a little while and some a little longer and then, afterwards again write a nice little book about it with personal remembrances and perhaps even memories; and perhaps also I would say in a certain form of gratitude—all of that is now published in certain ways for all of us to become acquainted ... to become acquainted with the man and to become acquainted with his ideas and to distill from whatever you might read, to get from that a certain picture of the man as a man on Earth walking and teaching and being, by example, the exemplification of that what he was talking about.

For that reason, when one sees these kind of things happening and then one realizes that they have been, you might say 'personified' in the person of Gurdjieff when he writes about remarkable men he has known, when he emphasizes the possibility of such remarkable men existing on Earth and that then gradually he will give you the means of how to become, let's say for a moment 'remarkable'—unusual, to say the least—that then at a first blush of being affected by these kind of things, you already start to become a little impatient and perhaps a little critical, and you think that you, like Atlas, is carrying the burden of the totality of the world just on your little shoulders.

Such stupidity: That Man is so easily—perhaps not always so easily—is discouraged; and when he starts to realize that that is the acceptance for 'I'—to take one as one is in such discouraged I call it 'nonsensical' state; in which there doesn't seem to be any kind of a wish to change it, let alone even a will to understand what is the meaning of Work; that then of course one dies and one is lost, and all the different experiences that one has had before, they are lost for the life of that Man. This is such a pity: That there is at ... at a certain time—at a certain moment in one's life—a moment in which a decision has to be reached. And from there on you can go—

and further, you can go even to Mecca—or you have to make up your mind that you say regardless of whatever has happened and regardless of the point I reached I am now ‘unable,’ and then of course you die. Why is one unable. Because one has lost a wish. One has lost the ability to look at oneself and accept oneself as one really is. One has lost every kind of possibility of utilizing that what were talents in an unconscious life. One has lost the desire to go against indulgence. One has ... has put laziness on the throne. One ought to be ashamed, but the shame has been killed. That is the reason why a person doesn’t want to continue to Work.

Because, it’s not a question *how much* you accomplish in a day. It’s a question of what is your attitude, what do you really wish. Even if that wish cannot be immediately put to Work—or even partly fulfilled, or perhaps can be changed and converted into the actuality of an experience of an Awareness on the part of ‘I’—it is the *wish* to go to Mecca, not the ability to go. When I talk about preparation for Work—how to face the possibility of using a method or to hope for the reality of Objectivity—it is not that you have to prepare every time when you start to make a ‘Work attempt,’ if I can use that little term. It has to be with you in your daily life; whenever the thought or the feeling of Work comes up, that immediately there is a conversion of respect ... of that what you really can place immediately on the basis of his Endlessness, that you can place it as a result of what you would wish for your inner life. Then when there is a thought of wanting to Work, that automatically will be with you, and then there is no room for flippancy—or just because I happen to have an idea I ought to Work so I Work. It is quite useless.

It depends on the emotional posture of a Man; how he considers himself, for himself in relation to that what he would like to become, what he would describe as becoming to a Harmonious Man or a balanced Man, a Man poised, a Man having ability to do, to Work, to be able to Be. This is what he should have in his mind whenever he happens to read, whenever he happens to compare certain things with each other. Whenever he happens to get the picture *that* is the man Gurdjieff—this is the way he lived, this is the impression he created on others—that is for me like an ideal kind of a person. Not knowing him, at least there was some substance which gradually will start to seep in, into all different realms of this Earth, different cracks and crevices. It will penetrate, gradually. It will help the destruction to be finished and be over with much sooner, it will also give a person hope. Because there is a possibility of the reality which *could* be, I would say almost reached ‘within arm’s length’ when you want to open the door. It is a

question of wishing to open the door. It's a real question of standing in front of it. It's a question of the Silence of a Kesdjanian state. It's a question in which there is an accumulation of energy emotionally wishing to open the door; and no courage ... and something holds one back and you don't know what it is because you're not familiar with that kind of a state, and it looks as if everything has dropped away and because of such in ... unfamiliarity you don't know which way to go, at the same time you know there is a door because otherwise you wouldn't stay there, it would be a wall.

In an unconscious life it would be a wall, in Conscious life it is a door. You have a key, *that* you know with your Consciousness. Can you fit it in the lock? Not when everything is dark, because all you can use is feeling. You have light; if it can at such a time, for one moment shine so that you can see the keyhole; and the key that has been made by yourself when you went to find the door—that has given you the key—Work has enabled you to produce the means of opening the door, and all that is needed is to realize the amount of energy available and then to say, "Yes." As simply as that. Just "Yes," and not "No." If your answer is "Yes," you do away with all indulgence. You do away with your past. You do away with self-love. You do away with feeling sorry for yourself. You know that all of that has led you to that place, and all you have to say is "Yes." As if at the other side of the door, there is the Lord waiting for you. And your "Yes" can be followed "Here I am"; and I tell you, if you honestly dare to say "I Am," the door will open by itself.

These are the kind of pictures I feel you can have every once in a while. That's why I talk about it. Because each person becomes disappointed—there is no question. For each person certain destructions will take place. Each person has to have patience. No one knows how long the patience has to be for one person or another, but all of them will know. If you don't want that, you will try to increase the quantity of attempts without improving the quality, and then you lose energy in the flippancy of an attempt. The depth of an emotional kind; the intensity of that what you want to do when you realize that your life depends on it, and it is *that* what will give you the possibility of being saved to lose your life. To find it is really the saying of "Yes" at the time. When there is this quantity of emotional energy, all it needs is, then, a little push to go over to help your Soul to become permanent.

When I say these things they are small, and they apply in each person's life who has tasted a little bit of Work. And it is not that I would say I 'recommend' it, all I say is: Try to find out

for yourself if it can be of application in your life. If you find that it might be right, then you have a ground to stand on and nobody's word, not even Gurdjieff's, will be needed. The verification for yourself, even after having had a great deal of patience and even if conditions sometimes may have been extremely difficult—and maybe one has gone through suffering and whatever the cause may have been, the disappointments which one finds, old or young—it doesn't matter. It's not a question of age, it's a question of aliveness. When there is aliveness in Man, he will always be disappointed. Because he all the time will have ideas in which direction his life should flow, and he really ... he doesn't know because he still thinks in forms. When the form has been eliminated ... and I say it is eliminated at the moment when I say "Yes," because then I enter into an adventure of Infinity.

At such a time I do know but not in that form. The flexibility which is needed, the adaptation—of course all of that, it goes with it. Because through the Work on Kesdjanian body, through the Work of that kind of Observation, even at times Participating, even at times Experimenting a little bit—all of that has given me a certain insight and wisdom. It has given me actually Inspiration; of a changing within myself of that what is my inner life, so that my inner life becomes, and has become, much more adjusted to the possibility of being used for building something more permanent. Because that what is 'Sol-La-Si' is permanent when it exists for me, and in total it is given up for the formation of my Soul.

The totality of my life—even physical, emotional, or intellectual—always towards the end part culminating in 'Si-Do,' becomes permanent in regard to what was the original 'Do,' and the permanency is taken over by the next 'Do' of the new Octave. When physical body goes over into the new 'Do', it is the 'Do' of the Soul. And the Kesdjanian body, when it has started and goes over into its own 'Si-Do,' the energy is used for the further formation of 'Sol-La-Si' of the Soul. That helps the Soul to become more permanent and more free from Earth. That helps the Soul to become One in order to go through the eye of a needle. It helps the Soul to understand the place of self-Consciousness; and it starts a Man with his name still attached, and very soon even that will be effaced when he devotes himself in the service of the Lord—helping; of wishing to communicate; helping to teach, helping to find his place, helping to do what the Lord will ask him to do—and when the Lord asks him "What is your name," he will say: "I don't know; I used to have one but at the present time I have forgotten my name, I have forgotten my time when I lived, I have forgotten, even, the direction in space because I only know one thing

which is the center of the universe, and even for that we used to have a name and we called it 'Karatas,' but even now, dear Lord, I have forgotten all about it because I found my real Self."

I say again, these are ideas of perspective ... perspectives, of that what should be implanted in you every once in a while in the beginning of your Soul: So that that what is the reality of yourself, when you touch it you are reminded of your aim, and that with this kind of touch you will never despair. And never mind how difficult it is, all that kind of difficulty is transitory—the same way as the fear for earthquakes will, after some time, die away and everything, as Gurdjieff would say, will be 'roses, roses' in Purgatory.

Goodnight.

End of tape